

of men who undertake to do all the work in this line themselves, he will not have such a company of men and women to help him. But if the pastor recognize the need of such helpers, he will, in the course of his ministry, preach in such a way as to lay responsibility upon his people in the matter of soul-winning. He will show them that it is the will of God that all who hear shall tell the story of Jesus and his love; he will show them how, at the beginning, the Gospel was largely spread by the means of the conversation of private Christians (Acts viii. 4); he will point out the joy of such service, and show it can be done. Thus he will awaken in the hearts of his people a desire to be soul-winners. He will, of course, know his people, and in the course of pastoral intercourse find out those who have an aptitude for such work, and encourage and stimulate the gift that is in them. He will learn not to take the judgment of the brother or sister upon their own fitness, especially when they may declare that they have no gift in that direction. There will come times when he can quietly turn over to a brother or sister a case, and throw him on his own responsibility, and thus develop a good worker. Once a man or woman wins *one* soul to Christ, there is such joy in it that henceforth he will go to the work eagerly. Then, too, every wise pastor will, either by private or more general teaching, give special instruction to his people on this point. It would be well for every pastor to form a class for instructing his helpers in the "art of soul-winning." We have teachers' meetings for the study of the Sunday school lesson and teaching teachers how to teach. Why not have a class for soul winners, in which the whole question of how to deal with inquirers may be carefully canvassed and discussed? Such a class would be beyond measure interesting to the members of it, and would contribute not a little to personal and individual spiritual growth and development. In such a class the Scriptures would have to be studied with reference to the needs of the soul. One evening might be devoted to such a subject as this: "How to deal with an awakened backslider"; another, "How to deal with a careless sinner"; another, "How to deal with an inquirer who has no conviction of sin," or, at least, who is deficient in this respect; another, "How to deal with an inquirer whose convictions are so deep that they are in despair of salvation"; and so on thru the great number of different cases that come up. For all such cases the Scriptures are abundant in instruction. All kinds of difficulties and questions might be brought up in such a class; and not only the pastor but the workers themselves would be able to afford each other most valuable suggestions. But once a pastor gets one or two or three men and women committed to this work, the number will rapidly increase; that is if the pastor is a real leader in such work. The whole success of calling out and training workers depends largely, if not altogether, on the pastor. If he be indifferent, or even

not active, and not even an enthusiast in such work, he will soon find that his people will be indifferent and slow to engage in it.

Another question arises: "From what class are we to find workers?" To this we make answer that workers ought to be called out from every class, as there are inquirers from every class of people. Women, as a rule, furnish more workers than men, and as a rule are better and more persistent in following up the work. But there is great need for men in this work. It has been observed that the class of men who are usually styled the "strong men" of the Church, are not found among the "workers." So much the worse for the "strong men." But men who are strong in the business of this world, demonstrating their success in managing and manipulating men in matters of this world, are the very ones who ought, by natural ability and training, to be the best workers among inquirers, did they but give themselves to that work. And, indeed, why should they not? In the day when the Lord calls all his servants to give an account of their stewardship, there will be many a "strong man" whose account will be miserably small, for the reason that he has not chosen to "win souls." He has not been wise. His success in winning dollars will look very meager beside the success of those weaker men who have estimated souls at their true value. They will shine forth "as the firmaments and as the stars forever."

But, to put the matter in a nutshell, workers in this particular department must be gathered as we find workers for the Sunday-school or for any other department of the Lord's vineyard. All have not the same gifts; and it therefore becomes the care and duty of every pastor to study his people well and find out those who are fitted for special branches of the work. It, after all, depends upon the pastor to surround himself with ready and enthusiastic helpers.

Our Young People

Make Room for Jesus

Make room for Jesus! room, sad heart,
Beguiled and sick of sin;
Bid every alien guest depart,
Arise, and let him in.

Make room for Jesus! room, make room,
His hand is at the door;
He comes to banish guilt and gloom,
And bless thee more and more.

Make room for Jesus, soul of mine;
He waits response to day:
His smile is peace, his grace divine;
Oh, turn him not away. —Sel.

YOUTHFUL CONSECRATION Eccl. 12 : 1

Topic for Jan. 13.

This topic will not everywhere meet with favor. The opinion yet obtains in some quarters and with some persons that a portion of our lives ought to be spent in the service of sin and self. Not unfrequently parents are the greatest obstacles to their children becoming Christians. How many youthful aspirations after God and the higher life have been checked and finally extinguished by a parent's reply, "You are too young." How many fathers and mothers in

the world today that would gladly unsay those words if they could, and whose whole life have been made miserable by their having said them. Parents take care. Do not withstand your children from taking this step, but rather encourage it. Few persons comparatively, become Christians after thirty. It is much easier to consecrate one's self in youth—in the formative period of one's life. Formation is always easier than reformation. As the twig is bent so the tree is inclined. Our lives ought to be started right and kept right. We can do this only as we consecrate them to God and live the Christ like life.

Then I think we young people are somewhat to blame too, for not making an early consecration of ourselves to God. We have gotten a fallacious idea into our minds. I know not whence its source, but it savors of the evil one. We want to see the world and have a good time. To withhold something from God means, in our reckoning, to keep something for ourselves. But we are much mistaken. Only as we give our lives to God do we come to rightfully enjoy and use them. "To him that hath shall be given." This is God's law both in the natural and spiritual world. Man was made for God. The Christian is the normal man, not the abnormal one. We are by nature as much religious as physical or intellectual. We can not live a full life apart from God. We ought, therefore, never cease to be religious. Let us rid ourselves of the fallacious idea that we must know the wrong before we choose the right. Let us take heed to the scripture lesson for the evening. Let us further take heed of our own Master's words, "Seek first the kingdom of God and its righteousness and all things else shall be added to you."

A BIBLE STUDY

Some Consecrated Youths

- 1 Abraham, obeying God's call.
- 2 Joseph, true to God in temptation.
- 3 Moses, choosing God instead of pleasure.
- 4 Samuel, true to God's call.
- 5 Daniel, true to God in temptation.
- 6 John, the beloved disciple.
- 7 Peter, the courageous disciple.
- 8 Stephen, the martyr.
- 9 Philip, the missionary.
- 10 Paul, full of zeal.
- 11 Miriam, Ruth, Esther and Mary.

A SHORT BIBLE STUDY

I What Consecration is:—

- 1 Gives up what God asks, Rom. 12 : 27.
- 2 Receives what God gives, Lev. 8 : 6-10; Isa 61 : 10.
- 3 Lacks what God withholds, Job 1 : 21.
- 4 Suffer what God inflicts, John 18 : 11.
- 5 Does what God commands Exodus 24 : 7.
- 6 Go where God sends, Josh. 1 : 16; Matt. 28 : 19.

II What to Consecrate:—

- 1 Our bodies, Rom. 12 : 1; 6 : 13; I Cor. 3 : 16, 17.
- 2 Our will, John 5 : 30; Rom. 12 : 2.
- 3 Our intellects, II Chron. 1 : 7; Col. 3 : 2.
- 4 Our possessions, Luke 12 : 16, 21; I Tim. 6 : 17-19.

III A few questions for answer in the meeting.

- 1 How early in life should one consecrate himself to God?
- 2 Why should consecration be made in youth?
- 3 What do you understand by consecration and whose is it to consecrate?
- 4 Why is consecration made so much of in the scriptures and in the church?
- 5 Why do we not consecrate ourselves to God?
- 6 Why is it easier now than formerly for young people to consecrate themselves to God?
- 7 Name one instance of youthful consecration and what it has accomplished?
- 8 Can the full blessedness of the Christian religion be enjoyed apart from a full consecration?
- 9 What promises does God make to the consecrated soul?